The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIII. New Series.—No 27. SATURDAY, JULY 2, 1887.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—The Maharajahs of Bombay and Guzarat are worshipped as incarnations of the deity, and on certain days they sit in state and are approached by their votaries. On these occasions men and women pour tumultuously into the place where the living deity is enthroned, and often work themselves up into a frenzy that ignores all restraints and all considerations of safety. There are men with clubs stationed in the apartments or in the temple, to beat the people into some kind of order and it is understood that these men use their clubs right lustily. We have for many years heard about these scenes and it is commonly believed that the crush is accompanied with permanent injury and sometimes with death. Mr. Reid, Magistrate of Ahmedabad, took up this matter last year, and proposed to one of the Maharajahs that there should be police supervision and the observance of certain rules. The Maharajah objected, and a copy of the Notice was transmitted to the High Court by Mr. Reid Mr. Justice Nanabhai Haridas questioned the right of the Magistrate to make such rules, and expressed the opinion that the temples in which the Maharajahs receive their votaries, are the private houses of the Maharajahs, which the Police have no right to invade with their rules. Called upon to report with regard to recent cases of persons trampled to death or injured,

Mr. Reid in reply stated that, on the 12th March 1886, thirty-six persons were burnt and scorched by the flames arising from a mixture of "resin" and other articles thrown over torches to produce a blaze of light. Of these five persons died, and the city magistrate, after inquiry, fined two persons Rs. 50 each under section 285 of the Indian Penal Code. On the 9th August 1885, an old woman was pushed by the crowd down a flight of steps and died. This was, however, at a gathering held at another temple of the same Maharajah outside the city walls. These were the only cases which had occurred within the last twelve or fifteen months; but the gatherings at the Maharajah's temples were, Mr. Reid said, a cause of much anxiety to the local police.

Mr. Justice West took the view that a person who holds out an inducement leading to the collection of crowds is answerable for it, and is subject to regulation though the property be his own and the admission to it optional on his part. The strange thing is that any body should doubt this. The matter was deferred two months to give the Maharajah opportunity to make arrangements of his own that shall obviate danger. It is now announced that such arrangements have been made.

—"Nemo" should understand that the Church of Christ is built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Ephes. 2: 20. This foundation is the word of God, "whereby we are made wise unto salvation." At the close of the Sermon on the Mount our Lord points out that the one who receiveth his words and keepeth them is a wise man building upon a rock. The apostles were inspired to declare the mind of the Lord more fully as regards the Church of the New Testament. They who are united to Christ by faith, constitute the temple of God, as Peter himself shows in his 1st Epistle, 2nd ch. (Douay edition:) "As new-born babes desire the rational milk without guile, that thereby you may grow unto salvation; if so be you have tasted that the Lord is sweet. Unto whom coming, as unto a living Stone, rejected indeed by man but chosen and made honourable by God: be ye also as living stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Here is Peter's declaration of faith as to the way of salvation. The rational milk without guile, is the unadulterated word of God, for it is that of which Peter is speaking. He had just pointed out that we are regenerated by the word of God, and proceeds to show that the life thus imparted is nourished and strengthened by the same word. Christ is our Rock; by faith we become assimilated to him; we become stones, living stones in the temple of God. The word implies stability, permanence, and altogether precludes the idea of new articles of faith propounded from time to time, from century to century. We have an unchangeable basis for faith, even the word of Christ spoken by himself and by his inspired servants, the word which—as Christ himself says—shall judge us in the last day. Nemo tries to persuade himself—if he cannot others,—that there was some kind of recognition of the primacy of the Bishop of Rome in the middle of the 5th century at the Council of Chalcedon. This is four centuries too late. This would be a foundation *in nubibus*. Let any one look into the history of that time, and if he knows anything of the teaching of the Bible he will be shocked at the corruption of doctrine and of life then prevalent among the clergy. The Diotrephic spirit is rampant every where. There is nothing here for a Christian to build upon. Let us build upon the word, the unadulterated word, by which we shall be judged in the last day, not neglecting the two precious epistles of Peter.

—H. M. the Queen-Empress, when in France, lately visited *La Grande Chartreuse*, and a Carthusian monk—who was, however, not present—writing about it to his niece in Scotland, says :—

She inquired of the rev. father if any of her good people from any of the three kingdoms were among his children of the Grande Chartreuse; and having learned that there was a young and amiable Englishman actually in the community, she at once expressed a strong wish to visit him in his own little cell. (I do not know the family name of the young man, but he is a convert, and the son of an English Protestant clergyman.) Her Majesty's wish was forthwith gratified. The Father General was her pilot through the obscure windings of the cloisters. The young son of St. Bruno received his Sovereign with great ease, modesty, and politeness. The good Queen was quite charmed. She sat down upon an old straw chair close by him, and chatted with him maternally for nearly half an hour. She piously recommended both herself and her faithful subjects to his good prayers; and she was so highly pleased with his edifying conversation that she went the length of requesting him to give her a little souvenir which would enable her, after her return to England, to recall to her mind the pleasure she derived from her visit to him and the Grande Chartreuse.

He gave her a silver crucifix. We receive all this *cum grano salis* Her Majesty would naturally make herself agreeable to the monks, and it is just possible that the Defender of the Faith asked to be remembered in their prayers, but we would like further testimony.

—Mr. Hamilton is back in Bombay and the S. P. C. A. may as well think of shutting up shop. Do fowls enjoy being carried with their heads down? Mr. Hamilton finds no cruelty in it and threatens to fine the agent if he again makes such a frivolous charge. These agents receive a salary for which they must make some return in the way of cases of cruelty brought to the notice of the magistrate. Perhaps their utility is more in the direction of prevention.

—The *Indian Witness* is grieved—and we share its grief—that the Army Total Abstinence Society has undergone a change since the Rev. Mr. Gregson left, by substituting 'temperance' so called for 'total abstinence' as the condition of membership. We believe this to be a step in the wrong direction, and fear it may be a fatal one. Situated as the soldier is, the only temperance for him is total abstinence.

—The *Indo-European Correspondence* says that the fasts of the R. C. Church have "the highest possible authority from the Holy Scriptures." We are glad to have this admission that the Scriptures are "the highest possible authority," higher therefore than the Pope's Bull. How great the pity then that the Pope should encourage men to read his own encyclicals, and prohibit their searching the Scriptures. And if the SS. so favour the Romish system, why not let them read the Bible?

—The principles to which the God of this world appealed when he showed out Lord the kingdoms of this world and their glory, had no place in Jesus, and the tempter failed. When by the power of the

Pentecostal Spirit, the apostles were purified and fitted for their great work, they were enabled to meet the tempter's suggestions with the shield of faith. But after their day, and after the days of persecution, when the Church began to find herself in a broad place, and the honours and distinctions of this world were found to be within reach, the tempter came with the same exhibition and came not in vain. Then the so-called disciples of Christ were found contending for the honour that cometh from man, for pre-eminence, wealth, splendour, power, for things visible, temporal, present rather than for the unseen, the future, the eternal.

—If the word of Christ is to judge mankind at the last day, to be then recognized as the only and all-sufficient standard of truth, it ought to be now to us the standard of truth, the test by which opinions should be tried, the touchstone whereby the teachings of the day shall be found to be true or false, worthy or unworthy. But a man who makes the word of God the test of all teachings, and gives assent to nothing which it does not sanction, will be thought a very strange and not a very wise man. A religious paper even that knows only this standard, will be thought awfully behind the age. The new commandment, instructing the Christian to love his brethren as Christ has loved them is thought to be very beautiful but quite unpractical. The instruction regarding the disposition of money, the place of deposit, the non-assertion of one's claims, non-resistance, &c., &c., all this would seem strangely out of place to the men of this generation.

—The General Assembly of the American Presbyterian Church, North, met this year at Omaha in Nebraska. One of the resolutions was regarding the ecclesiasticial relations of their foreign missionaries. The resolution is thus described :—

This allows and advises our missionaries to sever their ecclesiastical relations with the Home Presbyteries, and to unite with the union Presbyteries in foreign lands, keeping their names on our rolls separate, and giving to delegates from our missions seats on the floor of the General Assembly, with the right to take part in its deliberations. This action is more far-reaching than at first appears, and obliterates on the Foreign field all the divisions of the Presbyterian Church at home, and is a long step towards the union of all churches which hold the Reformed doctrine and Presbyterian polity, looking also to the union of all Protestant churches.

—Another resolution held out the olive branch to the Presbyterian Church, South. We make an extract from this, as fitted to be useful to many Church organizations :—

"That all Church powers, whether exercised by the body in general, or in the way of representation by delegated authority, are only ministerial or declarative; that is to say, that the Holy Scriptures are the only rule of faith and practice, that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions should be founded upon the revealed will of God."

—The Sermon by the Moderator at the above meeting of Assembly, Rev. Dr. Marquis was exceedingly good. We take the following from the report in the *N. Y. Evangelist* :—

There is a modern method which proposes to improve upon the methods propounded by the Lord It begins by ignoring the fundamental truth of dependence upon divine power. Finding the door effectually closed against Christ's Word, a remedy is sought, not by keeping fast hold of the Word and relying on Christ to prepare the way, but by abandoning Christ's Gospel and attempting to manufacture one of human invention. Accordingly, a gospel is constructed for the intellect rather than for the heart. It is shaped as an address to the reason rather than to the faith. It appeals to the taste and to the emotions. It endeavours to capture men by flattery, or to soothe them with lullabys, in the vain hope of building a manhood upon foundations supposed to be already there.

For such a gospel the door is already open. No barrier is found in the way of its willing reception. A great door and effectual seems to open to it more and more widely until, intoxicated with apparent success, men of genius and enthusiasm begin to conceive themselves entrusted with a special mission; to trample down all the old landmarks; to thrust out of view everything in Christ's Gospel that is distasteful to unregenerate humanity, and inaugurate a new order of things; the main idea being to preach and teach what men naturally love, and to tell them only the things which they naturally want to believe.

—Rakhmabai, in her reply to Dadaji Bhikaji, says that the latter is living with his uncle, who keeps a mistress, and that his own course has been one of dissipation. Yet there are persons who think she is bound to fulfil the contract made in her behalf, when she was a child.

—With regard to the more than 1,500 young men in the seminaries and colleges of America who have promised to go abroad as missionaries, a writer in one of our exchanges, asks, Will they go? He thinks they will, if the Church provide the means; but he adds :—

We would not belittle the responsibility of the Church; but the responsibility of obeying or disobeying God rests chiefly upon those to whom the call has come. The fact that the prospect of a comfortable support accompanies the call in some instances does not add to its imperativeness; nor does the call cease to be imperative because there is no such prospect. What should we think of the soldier who only obeys when he is offered a commission? What should we think of Saul of Tarsus had been "disobedient to the heavenly vision" until some one had secured him a salary commensurate with his abilities and his attainments? What does God think of men whom he has called, who condition their obedience upon securing a desirable place in some missionary corps?

—The Editor of the *Christian Register*, of Boston, America, lately addressed a large number of scientific men, asking to be favoured with their opinions concerning the relation of science to the question of man's immortality. He has published their replies, 23 in number, and we find a resumè of them in the *Northern Christian Advocate*. The saying *Quot homines tot sententiae* is strikingly illustrated in these replies. Herbert Spencer and Huxley think that science does not touch the problem either way. Personally, the former is inclined to doubt the doctrine. Mr. Huxley says, Present knowledge cannot decide the question. Mr. Russell Wallace thinks that spiritualism is the only branch of science that gives support to the belief. He values the testimony of spiritualism. Professor Dana thinks there is nothing in science or in nature against it.

Principal J. W. Dawson thinks that the instinct of immortality, which has been handed down through all the generations of prehistoric and savage men, is inseparable from the belief in God and is a God-given feature of the spiritual nature yearning after a lost earthly immortality.

Dr. Benjamin Apthorp Gould, an eminent astronomer, gives this testimony: "In considering things spiritual there is no opportunity for inferences or analogies drawn from the laws of matter. And until the physical investigator can show the possibility of evolving from a combination of atoms, and a development of cells, devotion and gratitude to God, love to man, self-sacrificing disinterestedness, self-surrender to the idea of duty and that innate faith in re-union with our beloved which pervades every human race, all of which seem to form an integral part of the spiritual constitution of mankind,—it seems a waste of words to base arguments on the subject upon physical data."

After all, what we see in nature depends upon our faculty of vision. Apart from that enlightenment which comes from Revelation, our investigations will be more or less marred by the inadequacy of the investigating faculty.

—Turkey is just at this moment in somewhat of a dilemma. England insists on her signing the Convention relating to Egypt; but Russia and France are bidding her beware how she does it. Russia, it is said, will make the signing of the convention the occasion of occupying a portion of north-eastern Turkey, and both france and Russia are credited with a feverish desire to set up some kind of a headship in Jerusalem. Turkey has asked England to give her time till next Monday. One of the conditions agreed to by England in signing the convention regarding Cyprus, was that if England had the suzeranity of Cyprus she should join Turkey in repelling any enemy that might attack her. So that a great deal seem to depend upon the answer to be given by Turkey on Monday next.

—A representative of India attended the General Assembly at Omaha, Nebraska, and is thus mentioned in the *N. Y. Evangelist* :—

The next speaker, Rev. Kali Charn Chatterjee, D. D., of Lahore, India, has been a conspicuous but silent figure in the Assembly. He is tall and fine looking, while his wife was, perhaps, the most beautiful person in expression and feature of all present at that large gathering of Saturday evening. Now Dr. Chatterjee showed what material the Church has to work upon in India by making one of the ablest addresses that the Assembly have heard. As the first representative of the native Church of India to appear in the General Assembly, he expressed on behalf of his people great gratitude for the boon of the Gospel, which put eternal life within the reach of the people of India. He was troubled, however, to observe what he thought was discouragement on our part at the slow progress of the work in India. He said there was no reason to be disheartened. It was a large field with its three races numbering 262,000,000; while as yet there were but 2500 converts after 54 years of labour; yet a great work had been done in preparing the way for more effective labor by attacking that fearful curse *caste*, which made social outcaste, of all who listened to the Gospel. Now caste was being gradually broken down, a discontent with the old forms of religion had appeared, and faiths akin to Christianity had lately arisen, it seemed spontaneously, and were largely followed. Dr. Chatterjee said that most of the conversions in India were among lower classes. He recom-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

mended that young men be sent to study the books of the learned pundits, that they might be met on their own ground, and their pride of intellect rebuked by the power of truth.

The 2,500 converts referred to are those connected with the Am. Presbyterian Missions in India.

—It is very distressing to hear of 1,600 horses burnt to death in one night in the stables of a New York Tramway Company. Is modern art incapable of guarding against such a calamity? Many of these horses were on an upper story, a thing that should be forbidden. Horses act very strangely in a house on fire, refusing to leave; could not this be obviated by blindfolding them?

—The Rev. Mr. Morton favours us with a notice of a visit paid by him to his former charge, Ajmere, speaking in high laudation of the work carried on by his successor. Mr. Morton was astonished at the amount of Bible knowledge exhibited by the children of the schools. He also speaks of the mistakes found in a number of competitive Essays on the life of Christ written by boys and girls of an English day-school in Southern India. Such mistakes as these occur: "About 4,000 years ago there lived a man and woman named Joseph and Mary in Egypt." "After Peter denied Christ he went out and wept bitterly and then hanged himself." This simply shows the importance of taking great care in teaching Scripture to heathen children. Teachers often lose sight of the fact that a thousand things with which they are familiar are unknown to learners in this country, and they are apt to take a great deal for granted. The neglect of chronology in studying the Bible, has led to some curious mistakes in the Koran.

—We are asked to mention that the *Satyawakta* (*Truth-speaker*) is a Guzarati weekly, published in Bombay, by Hindoos. It is handsomely printed with coloured ink, and sometimes presents its readers with a picture of some eminent person. That the contents are a correct answer to Pilate's question, What is truth? we are not prepared to say.

—Cawnpore has a weekly English newspaper, entitled *The People's Friend*.

—Mrs. Sorabjee Pestonjee has returned from England. We understand that she obtained a large sum of money for the erection of a building for the accommodation of the Victoria School.

—We hope all parents and children, *i. e* every body, will read the article on "Crime Beginnings" among our Selections.

—We are asked to mention that a Temperance Meeting will be held at the Y. M. C. A Rooms next Tuesday, at 8 p. m., when the Rev. Mr. Forgan will take the chair and Professor Alexander and others will give addresses.

—A Resolution of the Bombay Government on the Abkari Policy of the Government has just been published. The Resolution seems designed to secure the largest practicable revenue. One of the prominent ends to be aimed at is "to secure to consumers a supply of raw toddy at low prices." All rates on trees above Rs. 10 shall be reduced to that rate. We fear the total abstainers of the Concan will now succumb. Is this the kind of victory that honours Government?

—An esteemed member of the M. E. Mazagon Church, Mr. Joseph Head, died last Sunday of remittent fever, after a brief illness. He was foreman of the boiler department of the British India Steam Company, Mazagon. Mr. Head was led to Christ by William Taylor in Australia, and in 1872 joined the church established in Bombay by Mr. Taylor. It is largely owing to him that the Mazagon Church came into being and has continued these years. Mr. Head was highly regarded by all who knew him, and he will be greatly missed. Besides the Christian friends who accompanied his remains to Sewree, some hundreds of the men employed under him, hearing of the funeral, walked all the way to the cemetery, but reached it too late. We commend to the prayers of our readers the widow and children of our departed brother.

NOTICES OF BOOKS AND REPORTS.

Report of the Am. Arcot Mission. (2nd notice.) The Rev. E. C. Scudder of this mission, who has been for some years stationed at Arni, left Bombay this week for America. Under the head of Yehamur Church, the Report mentions a decrease of 91 adherents. People who seldom see Mission Reports have the idea that success is signalized and failure unreported. We have not observed that this is the case; if it is, it is only so in exceptional instances. There are one or two organizations that sound abroad their gains and are quiet about their losses, but it is not so with missionary bodies generally. Sometimes the young missionary sees every thing *conleur de rose*, and overestimates what comes before him. It is well when our zeal does not need this artificial food. Such zeal is apt to be fugitive. The falling-off above mentioned is thus accounted for:—

> In the early years of this Church a number of families came and gave their names in as adherents, partly from true motives, but as the result proves, more for the "loaves and fishes." As they were disappointed in this respect, some of them went back to heathenism, others left for parts unknown, while by far the larger number are still in villages.

Reading-rooms in Chittoor, Vellore and Madanapalle have been much frequented and are found very useful. At Vellore a Committee of Hindu gentlemen started an opposition Girls' School, almost within a stone's throw of the Mission Girls' School, with the avowed purpose of breaking up the latter. In this they did not succeed, the attendance at the Mission School having increased.

Minutes of the M. E. Women's Missionary Society connected with the S. I. Conference. The organization of this Missionary Society seems to be *pukka*. No man's name invades these pages sacred to the record of Woman's Work. Most of the ladies are wives of missionaries, or Zenana Mission ladies, and are doubtless quite competent to act independently. Brief notices of the work done in Bombay, Chadarghat, Madras, Khundwa and Poona are appended. The purpose of the Society is to aid the W. F. M. Society in the U. S. in carrying out its plans, and collect funds in aid of the work. Miss De Line is President; Mrs. Jacobs, Corresponding Secretary. The Constitution, By-laws, Rules of Order, &c., appear in this pamphlet.

Manual of Hinduism. Part II. (Marathi.) 2nd Edition; 1,500 copies. Price, 6 annas. We are glad to hear that this excellent Manual, written by Rev. Baba Padmanji and published by the Tract and Book Society two or three years ago, has reached a second edition. We had the pleasure of noticing it when it first appeared. It is an admirable epitome of an enormously bulky literature, and many Hindoos will find it a capital book of reference. We should like to see it generally adopted as a text-book in the Schools of this country.

Report of the London M. Society's Work in the Travancore District. The following districts are reported on in this pamphlet: Nagercoil, Tittuvilei, Neyur, Paneychaley, Trevandrum and Quilon. The synoptical summary shows the following statistics: Ordained ministers, 7; ordained Native ministers, 19; evangelists, 23; Catechists, 141; female assistants, 46; 10 male, 6 female teachers in Boarding Schools; total Native agents, 544. Adults baptised last year, 317; total of adults baptised, 10,366; readers, 7,468; church-members, admitted last year, 388; excluded, 52; present members, 4,790; candidates, 655; entire numbers of adherents, 44,053. Total of scholars, 12,312. Contributions of Native Christians, Rs. 15,189. Medical cases, 22,252; surgical, 5,667. We reserve this Report for fuller notice.

Madras Religious Tract and Book Society's Report. The work of this Society is developing rapidly from year to year. We thought it wonderful a few years ago that it should issue a million of copies of tracts and books in a year; the number issued last year was 1,400,179. Of these 395,533 were by sale. It should be mentioned that 900,000 of the gratuitous issues were handbills. Of the 126 works published last year, 38 were in Tamil, 32 in Telugu, 24 in Malayalim, and 32 in English. The monthly issue of *Progress* is 3,409. The distribution of specially-prepared books to students has been happily effected. The sales realized Rs. 15,695. Total receipts, Rs. 21,394. A Biblical and Theological Dictionary, by Dr. Bower, is in Press.

The Fast for the Destruction of the Temple. This is a Marathi translation of a section of the Rev. Dr. M'Caul's "Old Paths," showing that the principles and doctrines of Modern Judaism do not correspond with the religion of Moses and the Prophets. Mr. Moses Ezekiel Sanker has made the translation. The Marathi is the vernacular of the Beni-Israel of Bombay and the Concan. It would have been well perhaps if this subject had been treated more largely.

Rajmarg. June. Contents: Editor's Table. Why a Mediator is needed? by the Editor. Behold the Man. III. In Christ's Name; Dr. Mahan. No Ballooning to Heaven; G. W. Graff. Truth Condensed.

The India Watchman. May and June. Contains a large variety of matter fitted to be useful. W. J. G. lends a hand and adds much to the value of the paper.

We are favoured with copies of the following: Synopsis of English History, Rev. J. Wilkie. Report of English Bible-Women's Association. The Gods of the Nations and their Worship, C. V. E. S., Madras. Debt, and the Right Use of Money, C. V. E. S., Madras. The Christian Union, Circular. Phillips and Co.'s General List. Bible Society's Reporter, June.

PSALM III.

O Lord, how fast my foes increase,
And flock to work me wrong,
The troublers of my bosom's peace
In countless numbers throng.

Oh! many a one doth of my soul
In taunting tones declare,
'When waves of trouble o'er him roll
No fruit shall follow prayer.'

But, Thou, Lord Jesus, art my fort,
My shield from every dread,
My worship and the sole support
To lift my drooping head.

When to the Lord my voice I sent,
My hardships to recount,
A gracious ear at once He lent
From out His holy mount.

I laid me down and slept, and rose,
Sustained by the Lord,
I will not fear ten thousand foes
That menace with the sword.

Arise from Thy celestial Throne,
And speedy succour bring,
Salvation is Thine Own, Alone,
My Saviour and my King.

H. Y. G.

INTERNATIONAL BIBLE STUDY.

July 3.——„——*Matt.* 2: 1-12.

See last Guardian.

July 10.——„——*Matt.* 2: 13-23.

Commit verses, 19-21.

GOLDEN TEXT.—He delivered me because he delighted in me.—Ps. 11: 19.

AFTER the departure of the men of the East, Joseph had a dream. He seemed to see an angel of the Lord, who said unto him, 'Arise, take the young child and its mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him.' Herod's secret was in his own breast. He congratulated himself upon the fact that no one suspected him of plotting evil against any. He would not leave the slightest loop hole of opportunity for the prophecy. He was astute and experienced in wickedness, and knew how to crush those who rose up against him or who might be made ready to oppose him. He left God out of account and forgot that the same omniscience which foretells the future can secure the promised event against any devices or stratagems. Our fellow-men may not penetrate the veil of secrecy in which we enshroud our purpose, but the divine Spirit may communicate it to our fellow-men.

Happy the family whose head receives the instruction of God regarding wife and children and is above all things solicitous to carry out those instructions. Thus to be under the tutelage of God; to have all domestic arrangements controlled by the highest wisdom. Palestine might seem to be altogether better than Egypt, as a place for pious parents to bring up their children in; but when the Word of God chooses the latter for us, it becomes the best. "And be thou there until I bring thee word." Our times are in his hand. If God lead thee to Egypt or India, it is not for thee to leave, until the same clear indication of the will of God makes it possible for thee.

Joseph, with Mary and the child, goes to Egypt and continues there until the death of Herod; "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. The meaning is not that the prophecy necessitated the event. The return of the holy Family from Egypt was caused by the death of Herod, the removal of the danger which demanded the temporary exile of Jesus; but this return had been foreshown and predicted; and in chronicling the event, Mathew calls attention to the prediction.

After vainly waiting the return of the Magi, Herod became aware that they had disobeyed his word, and returned to their own country by another route, and infuriated at the attempt to baffle his design, he determined on a general massacre of the infants at Bethlehem and in the neighbourhood, so as to make sure of the death of the child whom he dreaded. Bethlehem had but a scanty population, and the male infants in arms were perhaps not more than a dozen, but even this was an atrocious violation of all justice, and a cruel laceration of most sacred ties. When the idolatry of self is associated with great power, then we behold an incarnation of Satan. Thinking of the cries of anguish-stricken parents ascending to heaven, the sacred writer is reminded of the language used by Jeremiah (31: 15) and finds in it a forshadowing of the tragedy perpetrated by Herod.

King Herod had thought it a light thing to massacre the babes of Bethlehem, to guard against a menace that would have taken many years to mature, but he is not able to guard against the fiat of Jehovah which comes forth against him not many days after that day of blood. He died as he lived; plotting against supposed plots, attempting by murder to forestal murder.

Joseph and Mary and Jesus return from Egypt, rejoicing greatly no doubt in the kind providence that opens the way for their return to the Land of Promise. They would naturally enter Judea at the S. or S. W. frontier and make their way through it. But there is danger here. Archelaus has succeeded his father, and has doubtless inherited his father's suspicions and solicitude, and it is not expedient for Joseph to go through Judea. So he proceeds by a circuitous route to Galilee, and takes up his residence again in Nazareth. "That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Nazarene was a term of reproach. The prophets had said that Jesus would be despised and rejected; a root out of a dry ground. The fact of his being called a Nazarene was one of the particulars going to make up that general account of his humiliation given by the prophets. His condition and environments would not be those that worldly men delight in, but such as men naturally shun and repel.

The Bombay Guardian.

SATURDAY, JULY 2, 1887.

THE SPIRITS IN PRISON.

WITH reference to the letter of the Rev. Mr. Gillings in our last issue, it may be expected that we should take notice of the objections urged by him against our view of 1 Peter 3: 19. It is not enough that some difficulties should seem to disfavour that view. The exegesis of that passage has always been recognized as exceedingly difficult; and the question really is, what view involves the fewest difficulties and on the whole best harmonizes the facts of the case. Let us look at the passage in Peter:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit, in which also he went and preached unto the spirits in prison; which aforetime were disobedient, when the long-suffering of God waited in the days of Noah."

Then, a few verses on, 1 Peter 4: 6:

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

In the first extract the passage "In which also he went and preached," naturally refers to something which Christ did after his resurrection. The two verses are looked together by the words "in the Spirit" at the end of verse 18, and "in which also" at the beginning of 19. It altogether does violence to the construction to say that the inspired writer takes a leap backward of 2,500 between those two expressions, and the verbs used forbid it. The retrogression in the next verse is quite natural as the fact of the spirits being in prison has to be accounted for. It is difficult to see why there should be any antediluvian reference at all, if men alone are contemplated. These difficulties have been used by some to make the passage teach the doctrine of Purgatory. They who know that Scripture has no such doctrine, have deemed it better to apply the passage, notwithstanding the difficulties, to those through whom Christ preached the Gospel to the contemporaries of Noah. This view is as difficult, grammatically, as the other one is logically.

The second passage quoted above, seems naturally, apart from doctrinal prepossessions, to connect itself with the first passage. "He went and preached unto the spirits in prison;" "the gospel was preached also to them that are dead." The reason assigned for this preaching to the dead, is "that they might be judged according to men in the flesh." Surely there is an implied difference between the dead and the men in the flesh, though there is to be a similitude in the judgment. If you say that "the dead" mean those who are dead in trespasses and sins, why should the apostle need to give a reason for the preaching of the Gospel to them. Everybody knows that the Gospel is for sinful men.

Mr. Gillings refers to Jude 6 as disfavouring our view. Those angels which kept not their first estate (principality,) but left their

own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Peter has "chains of darkness." "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment." The words "cast them down to hell" is represented by one word in the Greek *tartarosas*, a verb formed from the word *Tartarus*, borrowed from Greek mythology, in which it is the place where the Titans were imprisoned.

"The bruised Titans mourned
Within a den where no insulting light
Could glimmer in their tears."—(*Keats.*)

On the supposition that our view is correct, it would not seem surprising that the mythologies of the nations should retain some trace of this tradition. What is said in Jude is that the lapsed angels abide in darkness, unable to escape, until the judgment of the great day. Having identified themselves with the human family they shall appear at the same tribunal. We must all appear before the judgment seat of Christ. The notable thing is that they are not as yet finally judged. But judgment does not necessarily mean condemnation; or, condemned as angels, messengers of God, they may be saved by virtue of their connection with humanity, if so be they have embraced the Gospel brought to them by the atoning Christ (1 Pet. 4:6).

These are very different from Satan and his angels. These are not kept under chains of darkness but have the freedom of this earth of ours.

It is certain that the angels who abide in their first estate do not marry; it was a lapse and a trespass for the sons of God to do it.

We hope to resume this subject and complete our argument.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

Papal Supremacy.

To the Editor of the "Bombay Guardian."

Sir,—The Catholic church knows well that her greatest enemy, without her, is the ignorance of the world that refuses to look at her, that the greatest difficulty within her is the ignorance of her own—the uneducated portion of her children. The greatest difficulty without her is not the intelligence of the world,—no. From the highly educated Protestant, from the highly accomplished Protestant, the Catholic church gets the generous tribute which history bears to her.

There is not a Catholic writer that has paid, over and over, such generous homage to the Catholic church as she has received from the highest Protestant writers—that is to say, men of the highest cultivation and highest intelligence. It is before such writers I desire to lay my excellent "specimens" of "Romish version and perversion of historical truths." Yes, I say it again, it is a disreputable thing to be taken in by a lie, to believe a lie. It is a mark of intellectual and moral imbecility to cling to a lie and uphold it as the truth.

Your correspondent "Veto" admits that 'the Chalcedon Fathers had the Canon read to the Roman legates' beginning with the words, "The Roman Church always had the Primacy" and at the same time boldly asserts that after all it was a forgery to add "Ecclesia Romana semper habuit primatum" and hence "the shamelessness of their contention was immediately exposed!" It cannot reasonably be supposed that Pope St. Leo the Great would have entrusted forged exemplars to his Legates or that Bishop Pachasinus would have dared to read a forged copy of the Nicene Council before such an assembly over which he presided; nor could he have done so without provoking some contradiction on the part of the Fathers.

Bellarmin, Hefele, Orsi and other great ecclesiastical historians and theologians agree in stating that when Paschasinus read the said passage no one contradicted; this does not harmonize very much with the statements of my antagonist, that the Councils of Nice, Chalcedon, and Quinisext placed the Bishops of Rome on the same footing as other bishops." Will "Veto" say which of the two is of the most honourable origin."

"Veto" simply bears me out in his reference to the 3rd Act of the Council of Chalcedon and to the letter subsequently addressed by Pope Leo to the Gallic Bishops which plainly prove that not only did the Council acknowledge that Pope Leo was the "Caput universalis ecclesiæ" but also that Pope Leo himself admitted it and yet in almost the same breath "Veto" contradicts himself by stating that "the Roman Bishop was placed on the same footing as other bishops" and was not after all "Caput universalis ecclesiæ "a rather serious interpolation" says "Veto."

In all ages the Bishop of Rome has been regarded by all bishops, kings and nations that were Catholic as the successor of St. Peter, and as the supreme visible ruler and administrator of the Catholic church; and whenever any one rejected the Pope's supremacy from that moment he was not regarded as a Catholic.

The Fathers of the primitive church had no doubt whatever that the Roman Pontiff was by God's appointment the supreme Pastor of the flock of Christ and the visible source of all jurisdiction. To reject this truth was in their judgment to upset the whole fabric of the church. To deny His Vicar was to deny Christ. No one over pretended to create this majestic office, the divine institution was always taken for granted.

The Councils did not invent it, they bore witness to it as being older than themselves.

"Rome manufactures titles for herself," thereby implying as a matter of course that the title "Caput universalis ecclesiæ" is of Roman manufacture, to use an elegant expression this also seems very like peddling about a lie.

"Veto" tries to make a point out of the fact "that the assembled Fathers at Chalcedon—so far from giving Leo of Rome the title of Universal Bishop, "formally invested the Bishop of Constantinople with the same rank as the Bishop of Rome." No one, as far as I know, before "Veto" dreamed of such an absurdity. The Canon by which he supposes the decree in question was repealed at Chalcedon, is quite incapable of effecting any such catastrophe. "This Canon simply placed the Bishop of Rome on the same footing as the metropolitan of Alexandria and Antioch;" not a word of a lie in that, it is as true as Gospel, but the Canon alluded to is undoubtedly dealing professedly with patriarchal rights only, and not with those of the primacy.

If the Canonists have laid down any principle inconsistent with such a charter so interpreted, so much the worse for them. If "Veto" has really discovered an instance, he will have made a valuable contribution towards the reform of the Canon law. As it is, he has only made a blunder.

I presume these are specimens of "Veto's" method of dealing with facts, his motto of Unity and Consistency as compared with "Roman truth" and "Roman Unity" is let us agree to differ, let us unite to be disunited.

With reference to Pope St. Gregory and John of Constantinople "Veto" has furnished us in his letter with excellent specimens of historic truth, and has not, even in one instance, informed us of his whereabouts; if this is not from a want of knowledge, it is undoubtedly a want of honesty. St. Gregory, "Servus Servorum Dei," the title of his own choice, has written "As to what they say of the Church of Constantinople, who doubts that it is subject to the Apostolic See? This is constantly owned by the most pious Emperor and by our brother the bishop of that city "(lib. ix. Ep. 12.) without "thereby suggesting to those unacquainted with the facts that my questions are unanswerable." Will "Veto" who boasts of being acquainted with the real facts inform us if the above quotation from St. Gregory's writings "was Roman forgery?" After the manner in which "Veto" has mutilated St. Gregory's writings, "it is not a case of the Roman Church condemning Gregory," neither is it "Gregory who condemns all the Roman Pontiffs since A. D. 607, but it is "Gregory the saint, the Infallible," who actually condemns himself! I am glad to see "Veto" sometimes thinks of "the day of Judgment." The Holy Ghost says, "Remember the four last things and thou shalt never sin." Lastly "Veto" states the Roman Pope's "claim of Supremacy was repeatedly rejected by the Irish churches, and in the East it was never at any time acknowledged." Now I ask "Veto" to find amongst the nations of the earth any one nation in which the Catholic Church rejected the Papal prerogative, least of all the Catholic church of the Irish nation. Never has she, for a moment, lost her instinct so as to mistake for Peter any pretender, or any other Pope. Never for an instant has she allowed her heart or her hand to be snared away from Peter! It is a long story. It is a story of fourteen hundred years. She has seen every nation during these fourteen hundred years—every nation that has ever separated itself from Peter,—she has seen them, one and all, languish and die, until the sap of divine knowledge, until the sap of divine grace, was dried up in them, and they utterly perished, because they were separated from the Rock of Ages, the Pope of Rome. As soon as "Veto" is able to prove to me that the Irish nation rejected the Papal supremacy I stand corrected, but until he prove it I hold that the Irish nation and race are the most Catholic on the face of the earth. In the same manner as soon as "Veto" is able to prove to me that the "Claim of Supremacy was repeatedly rejected by the North African, Italian, French and British churches," I stand corrected, but until he prove it to me I will adhere to what I have said—namely, In all ages the Bishop of Rome has been regarded by all bishops, kings, and nations that were Catholic as the successor of St. Peter and as the supreme visible ruler and administrator of the Catholic Church.

Nemo.

"The Evening and the Morning" at Ajmere.

Dear Brother,—Last Saturday "evening" the "all night of prayer" in the Methodist Episcopal parlours at "Blue Castle" began at 7-30 and continued, with hourly changes of topics, until 4-30 Sunday "morning." The time sped quickly; the Lord, who continued a night in prayer, gave blessings, never to be forgotten "while life and being last or immortality endures." Oh the weeping! Oh the triumph!

The Rev. A. G. Fraser, D.D., appeared on the scene at 7 a. m. and at 8 o'clock gave a most impressive sermon from Revelation 22,3:—

"(1) No curse, (2) Throne of God and the lamb, (3) His servants shall do Him service, (4) Shall see His face, (5) His name shall be

in their foreheads." From any lips the discourse would have riveted attention, but the spiritual beauty of the aged face and the "crown of glory" "grey hairs found in the way of righteousness," suggestive of a not distant entrance within the beatific vision, fixed the address as a picture imperishably in memory. We were glad for the promise of another visit mentioned in a missive received from him afterward, saying, "I was delighted with your native school this morning. The English assembly also delighted me. I am very glad I saw your work here, as I saw it to-day. I expect to be back in léss than a month, and then I shall have a long talk with you and dear Sister Hard. Your loving brother."

God bless the veteran and his labours!

C. P. H.

Ajmere, Monday, June 27.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION READING AND RECREATION ROOM.

DEAR MR. EDITOR,—The Young Women's Christian Association are about to commence their work in a small, unostentatious way, by opening a Reading and Recreation Room, it is hoped, within a very few days now.

All that is lacking—alas! that it should so often be lacking when it might otherwise help to initiate or carry on work of the highest kind—is *money!* I think it is quite certain that there are many of the readers of the *Bombay Guardian*, who wish the Y. W. C. A. success in their work. And I feel sure that some will be glad of an opportunity of showing their interest in a practical way at this important juncture. Subscriptions to aid in furnishing the Reading and Recreation Room are urgently needed; and if any prefer to send their help in a more practical form still, they have but to follow the generous example of both ladies and gentlemen, who have offered pieces of furniture for the Reading Room. I think the old Latin proverb, *Bis dat qui cito dat*—he gives *twice*, who gives *quickly*—is very applicable to the case of the Y. W. C. A.

Some may raise the objection that it is only a few months since the Y. W. C. A. had a big bazaar in the Town Hall, on which occasion they obtained over *seven thousand Rupees!* Yes, that is quite true, only that all these Rupees belong to the *Building Fund;* and the trustees would not allow the Building Fund to be used for any thing else than for building. So the furnishing has to be faced at once. The Committee have wisely decided *not* to get into debt, but to furnish as they are able. Those who help the Association at once, will be helping to make the Reading and Recreation Room a bright, cheerful, attractive, home-like place in which the members may be glad to meet each other, and pass away an hour or two in a pleasant and profitable way.

Subscriptions may be sent to Miss Rich, Cumballa Hill, or to Mrs. F. A. Spencer, Chinchpoogly Hill. All subscriptions will be acknowledged. I may add that those who send subscriptions should state whether or not it is to help in furnishing the Y. W. C. A. Reading and Recreation Room.

I am, &c,

D. M.

Bombay, 30th June, 1887.

A HOME QUESTION.

DEAR BROTHER,—Friends occasionally ask how the Home of Hope is supported. One in South India writes,—"Why don't you open a subscription list?" We feel that frequent, urgent appeals ought not to be necessary in a cause so very plainly needy as ours. Like the Irish beggar who in ghostly consumption and tatters, standing silent at the street-corner,—when asked why he did not beg, replied, "An' sure an' isn't it begging I am, ivery inch o' me?" so we think our cause should be its own appeal to all good people.

Friends in Bombay who wish to contribute are waited upon by the peon. Five regular contributors have been added this year, and nine dropped by removal, &c. There are four regular contributors in Mofussil, and a few "occasional correspondents." The "American Agency" of Bombay has given us the proceeds of its Organ sales for some weeks past. Special prayer for financial relief and for healthier quarters was answered this year, through the kindness of a Mahomedan gentleman granting us the free use of tents during the hot season.

Opening the Foundling's department has increased our expenses considerably. The need of this work is so evident that even non-Christian neighbours approve of it; and, during the past month, two Parsee ladies and a Hindoo have contributed. We were closing June's account quite in arrears, when the following note came from the N. W. P:—

"It gives me great pleasure to be able to send a little donation to your Home of Hope. Your Home leaves no class out, but in your Godly charity takes in all. May God bless your efforts to help the helpless. God will surely be with you, for he is the Helper of the helpless. I especially admire your care of Foundling infants.—M. M."

The minister who sends this donation writes;—"This friend is a very good Christian lady, who does not let her right hand know what her left hand does; therefore her name is concealed, and only initials signed. May the gift encourage you in your glorious undertaking, and may God bless and keep you."

We desire earnest prayer for the *spiritual success* of our work. Friends are invited to let us know of cases needing our attention.

LADY SUPERINTENDENT.

SIR,—In perusing an article regarding the Jesuits the other day in the "*Bombay Gazette*," I noticed the following paragraph: "The raids which the Jesuits attempted some years ago on the property of the St. Sulpicien's in Montreal are still remembered." I shall feel infinitely grateful if you, or any of your readers, can enlighten me on the subject.

AN ENQUIRER.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Service, 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

WESLEYAN METHODIST SERVICES.

Sunday, July 3rd.

Colaba Causeway 7 a. m. and 6 p. m.—Rev. G. W. Clutterbuck, 4 p. m. Sunday-school.
Monday—Temperance Concert, 8-30 p. m.
Tuesday—Class-meeting, 6-0 p. m.
Wednesday—Preaching, 6-30 p. m.
Saturday—Prayer-meeting, 6-0 p. m.

Parel Road, Byculla, 9 a. m. and 6 p. m., Mr. J. J. Staples.
Sunday-school, 4 p. m.
Thursday, 6-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

Epitome of News.

SATURDAY, JUNE 25.

—The directors of the G. I. P. Railway Company have declared an extra dividend of four shillings for the half-year ended 31st December last. This is said to be the first occasion when the Company, in addition to covering the guarantee, has earned sufficient surplus profits to declare an extra dividend for the second half of the year. The dividend will be paid with the interest for the current half-year on 15th proximo.

—The following telegram has been received by the P. & O. Company, dated Suez, June 24:—The *Hydaspes* floated at 6 p. m. on Thursday. No damage whatever. Passengers arrived by steamer *Aida* on Friday at 6 p. m.; all well.

—Archdeacon Farrar: "Missions are incumbent on us, because—to our shame be it spoken, and I hope it will go home to the heart of every Englishman here—we have taken with us all over the world a ruinous and clinging curse, the curse of drink. It is not the only wrong we have done by any means. The kidnapper has gone forth from us to the sweet Pacific Islands; we were for years guilty of the execrable slave-trade. The diseases we have inflicted have been bad enough, but our drink is worst of all; and as yet the conscience of this nation is as hard as the nether millstone to the fact of our guilt. Let the shameful truth be spoken, that mainly because of drink, our footsteps among savage races have again and again been footsteps dyed in blood. The wild tribes of America, the once flourishing Hottentots and Kaffirs, the noble Maoris of New Zealand, the native tribes of Madagascar, decimated, degraded, perishing, uplift to us in wrath and in supplication their appealing their indignant hands. We have cursed India with our drink and our drunkenness; and at this moment, after so short an occupation, we are cursing Egypt with it too. We have poured upon these nations the vials of this plague of ours, this vice of our people, this bane and leprosy of our civilization—are we not bound to give them the antidote? There is only one course which can hush the voices which louder and louder are pleading trumpet-tongued to God against this nation, and that is to give them the blessing and the antidote to this crime which we have taken to them; that is the only course which can avert the omen of our crimes."

Monday, June 27.

—A Hindoo was killed on Saturday by the bursting of a soda-water bottle.

—A Rangoon correspondent telegraphs that the Rev. J. B. Vinton, well known as a pioneer of missionary effort among the Karens, died at Rangoon on Thursday.

—*Bombay Gazette:* Orientalists in England are rejoicing over the acquisition by the India Office of the large and valuable collection in Buddhist manuscripts that the campaign in Burma has brought to light. They are a splendid collection, and one which a Government that could afford to enter upon a costly campaign could well afford to buy. Nor can it be complained that they have gone to London instead of being retained in India. They are of course Pali manuscripts, and there is next to no Pali scholarship in this country, while in England there are already some five Pali manuscripts and a scholarship which, withheld from the Continent is able to make full use of them.

—*Overland Mail;* June 10: The deaths recorded this week include those of the Earl of Winchilsea and Nottingham; Major-General H. N. Davies; Lieutenant-Colonel C. C. Abbott; Colonel A. A. Croll; Lieutenant-Colonel C. E. Goad; Mr. E F. Harrison, C. S. I.; Mr. F. F. Pinkett; Lady Sturt.

Professor Tyndall stands up for the Orangemen, in his vitriolic letter to the *Times*. He writes :—

The day may not be distant when the needs of England will make their alliance a matter of vital moment; and it is, to say the least of it, bad generalship to flout a force which may be sorely needed by-and-by. Alas, that I should be doomed to write thus! I thought some years ago that the hatchet of religious strife had been buried for ever. On Mr. Gladstone rests the guilt of having it disinterred. But since he, by his unholy alliance with Archbishop Croke and company, stoops to court the aid of a priesthood, *borne* and bigoted beyond most priesthoods—a hierarchy which is becoming more and more a leading power in the Separatist movement—then, like old Leatherstocking on the burning prairie, we must "fight fire with fire."

Dr. Morell Mackenzie has again performed with complete success the delicate operation of removing a portion of the growth from the Crown Prince's vocal cords. Professors Wegner, Bergmann, and others, as well as the Crown Princess, were present at the operation.

The number of bodies extricated from the ruins of the Opéra Comique amounts to eighty-four. Five persons have died from the injuries which they received. Forty-two persons who have disappeared must have perished in the fire. The total number of victims thus amounts to 131.

The donations that have been received at the Vatican for the celebration of the Pope's Jubilee amount to about 160,000*l.*

The desire of Servia to have the railway from Nish to Salonica opened for traffic prior to the completion of the Bulgarian line to Constantinople will, the *Standard's* correspondent says, probably be acceded to by the Porte.

The arrangements made at the War Office, for the largest assembly of troops which has been witnessed in England during her Majesty's reign, are now matured, and an official list of the troops which will be present at Aldershot, on the Long Valley, on July 9, is issued to commanders and other officers concerned. The review will be held in the presence of her Majesty, the Prince and Princess of Wales, the Duke and Duchess of Connaught, the Crown Prince and Princess of Germany, and other members of the royal family, besides the numerous royal and distinguished visitors who are coming to England to take part in the celebration of her Majesty's Jubilee.

The Persian Prince Hassan-es-Sultneh has arrived in Vienna, *en route* for London, to attend the Jubilee.

His Royal Highness Krom Laung Devawongse Varoparkar, as Special Envoy from the King of Siam, on the occasion of the Jubilee, has left Alexandria for Brindisi, and is expected in London about June 12.

Nubar Pasha will start from Cairo on June 13 for London, where he will represent the Khedive at the Jubilee festivities. He will also confer with the British Government on Egyptian affairs during his stay in England.

—The Cunarder *Umbria* arrived in New York on June 4, having made the quickest recorded prssage. She arrived at Sandy Hook in six days three hours after leaving Queenstown.

Tuesday, June 28.

—*Bombay Gazette*: Exchange.—As compared with last mail's quotations the sterling value of the Rupee shows an advance of 3-32d.

Bank Bills on demand		...1s. 4 29-32d.	per rupee
Do.	Telegraphic Transfer	...1s. 4 7/8d.	„
Do.	3 months' sight	1s. 4 31-32d.	„
Do.	4 „	...1s. 5d.	„
Do.	6 „	...1s. 5 1-16d.	„
Credits	3 „	...1s 5 1-16d.	„
Do.	6 „	...1s. 5 5-32d.	„
Documents	3 „	...1s. 5 3-32d.	„
Do.	6 „	...1s. 5 3-16d.	„
France	3 „	...1.80 1/4	„
Do.	6 „	...1 81 3/4	„

—An extraordinary catastrophe is reported from the South Russian town of Neschin. A circus company from Moscow was playing in a wooden building, which was crammed to the roof with some two thousand people, when a storm rose rather suddenly, blowing off part of the roof, from which a number of petroleum lamps were suspended. In an instant the blazing petrolum was pouring over the tightly packed masses of people, and a fearful panic naturally followed. In the rush to escape one of the lightly-built walls gave way and the whole building collapsed. If it had not been for this minor disaster the bulk of the audience would have been consumed. As it was, a large number have been either burnt or trampled to death, and over three hundred more or less seriously injured.

—*Times of India:* We hear that the Deccan Education Society of Poona have arrived at the resolution to reject the overtures made to the Society by Government inviting them to take over the administration of the Deccan College. The proposals of Government were carefully weighed and the determination to decline them was only arrived at after great hesitation, but the ultimate conclusion that the proposals were not sufficiently tempting was practically unanimous. We understand that the feeling in some quarters is not unlike that experienced when the French after hesitation declined to accept the invitation of the English to co-operate in Egypt. The refusal of "the Society is felt to be a let-off."

—*Jedro* in the *Indian Witness*: "My friend, Mr. W. Simmons, of your metropolis, has attracted the attention of the editor of the *Bombay Guardian* to some statements in an article which Mr. S. contributed to the *C. C. Magazine* a short time since—said statements being held to be of a rather loosely evolutionistic character by said editor; and I must say I agree with him. There is one point I should like Mr. Simmons to reconcile with his development theories. In no creature is instinct more observable and fully-developed than in the bee. But the working bee only has the remarkable instinct of building and honey-making so peculiar to its race; it does not inherit that instinct from its parents, for neither the drone nor the queen-bee builds or works; nor does it hand it down to its posterity, for itself is sterile and childless. In this case it is absolutely impossible for the remarkable instinct possessed by the bee to have grown by cultivation and successive inheritance. To my mind, this is one of many other instances that might be mentioned, in which the development hypothesis signally and utterly fails to account for phenomena, for which, if true, it is bound to account."

—The same, touching the *Purity Trumpet*: "It gives forth no uncertain sound. I admire the pertinacious pluck, and on the whole, the wise methods which characterize his prosecution of a much-needed, yet to most people and in many respects, uninviting and unpalatable work. The Indian missionary force to a man, should back this Purity work with their moral influence and practical sympathy at every point"

—*Word and Work*: Some little time ago the *Saturday Review*, in the course of a somewhat sensational article, depicted the state of affairs in Fiji in the blackest colours, and even quoted Mr Calvert, one of the oldest missionaries, as fearing relapse to cannibalism. A Government inquiry was made, and a Blue Book issued last week gives the fullest and most complete denial to the statements referred to, and gives also a letter from Mr. Calvert proving they are holding fast their faith, and affording no grounds for the fears suggested.

—*Daily Telegraph* on Ritualism: "It has a tendency to make the Church more and more sacerdotal, and to elevate the minister above the congregation. We know what has been the result in Spain, in Italy, and in France. In the multiplicity of functions, in dress, decorations, and what might be called "mounting," the highest church in South Kensington is poor compared with the cathedrals and other places of worship in Catholic countries abroad. There are found vestments and images, bells big and little, processions and celebrations which leave Anglican imitations far behind. The men of France, Italy, and Spain, however, avoid the decorated altars, while the women have more superstition than morality. This comes of the divorce between the Church and real religion, between ecclesiastical pretensions and human rights, between priestly pride and common humanity. English Ritualists have not reached this goal, but such incidents as that upon which we have been commenting shows them advancing on the road to it."

—*The Rock*: Referring to the kindly spirit with which we always speak of our Nonconformist brethren, Lord Robert Montagu writes to say, "If you can succeed in uniting all Protestants (Churchmen and Nonconformists) on one common basis, you will have done more good than has ever been done since Queen Elizabeth's time, and you will have dealt the most tremendous blow at the power of Rome in the British Empire."

—Same: It does seem to us ridiculous that when High Churchmen boast of their sympathy with Greek, Romish, Coptic, and other apostate churches, we should be ashamed to unite in sympathy with such splendid men as Newman Hall, Spurgeon, Horatio Bonar, Dr. Maclaren, and other men holding almost all the doctrines of the Prayer-book. The other day the Archbishop received a letter from a certain Bishop of one of the apostate Churches expressing some kind wishes. At once he rushed into print, and got it inserted in all the daily papers. The High Church party was as pleased as a child with a new toy at the document, which absolutely meant nothing. Those of us who have had opportunities of travelling about and seeing some of these Bishops, know how ignorant, and superstitious most of them are. If our Archbishops and Bishops were to take half the pains and trouble to establish friendly relations with their own countrymen, they would show themselves to be more worthy of their high position as rulers of the English Church.

—It is announced from New York that a scheme is being pushed forward there for the

erection of a great Protestant (?) cathedral, the cost of which is estimated at 6,000,000 dols. The Bishop has issued an address in support of the scheme, showing the needs and purposes of a cathedral. Several large donations have already been given, and no difficulty is anticipated in raising the funds for the building.

—From the annual blue-book giving the membership of the Free Church of Scotland for the year ending March 31st, 1887, it appears that the number of members or adherents at that date was 331,242, as compared with 330,464 last year, being an increase of 778

—The Waldensian Church commenced its work of evangelization as soon as liberty was accorded by Carlo Alberto in 1848 It numbered at that moment eighteen pastors and ministers of the Word. According to *Evangelical Christendom* there are now seventy-eight, all of whom have the right to take part in the annual Synod held on the first Monday in the month of September.

—The American Methodist Episcopalians began their work of evangelization among the Italians in 1873. In 1881 the mission was formally constituted. The statistics for 1886 are as follows: Ordained ministers, 22; candidates, 6; Bible-women, 12; churches, 20; stations, 5; communicants, 954; candidates for church-membership, 149; Sunday-school scholars, 365.

Wednesday, June 29.

—A Mahomedan lad, aged 16, was bitten by a rabid dog in April in the leg and arm. He died of hydrophobia on the 27th inst.

—*Times of India:* Rukhmibai has made a gross tactical blunder in leaving the "Exposition" of her husband Dadajee so long unanswered. Dadajee's statement appeared in our columns on the 19th April, and Rukhmibai has been sufficiently ill-advised to defer her reply until the end of June. In the meantime, Dadajee's statements have, of course been widely circulated, especially the statement in which he asserted, rightly or wrongly, that the dispute really centred round a property worth Rs. 25,000 which the family by whom she had been received wished to retain in their own hands. An assertion of this kind ought to have been contradicted the very next morning both by Rukhmibai and her lawyers and with the fullest possible proofs. She now tells us that the property mentioned by Dadajee was not worth half the sum he named, and that, to use her own words, "My mother inherited the property absolutely by the will of my father, and that I received it is purely due to her affection for me. Before marrying the late Dr. Sakharam Arjun, she could have, if she had wished, claimed and disposed of it herself." She also denies the assertion that her mother and grandfather are in "enjoyment" of her property, such as it is. Since 1882 she has had a separate account in the Bank of Bombay though her grandfather had at one time collected her rents. This considerably qualifies the more important assertions made by Dadajee, but her reply should not have been deferred for more than two months.

—The Bengal Presidency Chief Magistrate has fined Captain Nicholls, of the ship *Brenda*, Rs. 600 for sailing without side-lights on certain nights on the voyage from Liverpool to Calcutta.

—The Rev. Dr. Carey baptized seven men in the Baptist Mission Chapel at Simla, June 19th. All seven had been met with at *melas*.

—*Indian Churchman:* The Right Reverend Dr. Blyth, the new Anglican Bishop in Jerusalem, has been received in Alexandria with every mark of cordiality. His Lordship arrived there on the 21st April. He was received by the Anglican clergy resident in the city, and his first visit was to the English Episcopal church of St. Mark. The incumbent of this Church has been appointed his Lordship's honorary Chaplain and on the 23rd April accompanied him on a visit to the Greek Patriarch, His Holiness Sophronius, at the Monastery of St. Saba. A most interesting conversation was carried on between the two dignitaries. The Bishop presented a letter to the Patriarch from His Grace the Archbishop of Canterbury which His Holiness received with all possible honour, expressing his gratitude for the expressions of goodwill and sympathy which it contained. The Bishop retired amid tokens of high honour and esteem from the Greek clergy.

—*Central Chr. Advocate:* The assassination of Mr. Haddock, of Sioux City, on account of his efforts to have the liquor laws enforced, has been followed by so many cases of like violence that the public is becoming alarmed The murder of Dr Northrup at Haverhill, Ohio, and the assassination of R. D. Gambrell, at Jackson, Miss., have the same characteristics. Several persons, generally saloon-keepers and gamblers, are in waiting for their victim and make short work of him. These assaults on men who take a prominent part in the temperance reform are becoming of every day occurrence. The latest that has come under our observation is an attempt to blow up a church with dynamite in Tennessee, where a temperance meeting was being held. It looks as if a general conspiracy of murder was being carried out, but this is hardly the correct view of this state of affairs. It is more probable that the liquor interest is beginning to realize that prohibition is gaining ground rapidly, and that the saloon is really in danger. The dram-shop business from first to last is a selfish, heartless, soul-degrading business that fits one for anything mean and wicked. We may expect anything from one who sells to minors and drunkards, knowing the degradation and misery that he is entailing on innocent women and children.

—*Evangelical Christendom:* Our Baptist brethren have to lament the loss of Mr. Joseph Tritton, of Lombard Street, who held for twenty years the office of Treasurer of their Missionary Society. Mr. Tritton was debarred by serious illness from attending the Baptist anniversary meetings, and on the succeeding Sunday he passed away at his residence in Norwood. He was a munificent contributor to the missionary and other funds of the Baptist Church, and threw himself, heart and soul, into Christian work; so that he will be very greatly missed Mr. Tritton occasionally preached, and was also the author of some hymns.

—*Missionary Herald;* Uganda: Mgr. Livinhac, the Roman Catholic "apostolic vicar of Lake Nyanza," writing to the *Mission Catholiques*, explains the conduct of Mwanga, king of Uganda, as follows: "At the time of Mtesa's death, the Catholic missionaries were not at the court. Mwanga urged their return, broke away from the old superstitions of his fathers, encouraged his subjects to receive instruction, and appointed the converts to office. His chiefs, fearing that he would himself embrace a religion opposed to their vices, conspired against him. He was to be killed and his young brother made king in his stead. One of the converts, who was the king's friend and counsellor, made known the plot to him. Mwanga called his prime minister, who was the chief conspirator, and told him that he knew all. The minister wept, protested, and was pardoned. From that time he hated the Christians more than ever, and set himself to destroy them. It was a matter of life and death to him, for the king had declared that he would give his office to Mkasa, a devoted Christian. The minister gradually undermined the influence of the Christians, assuring Mwanga that they were dangerous men, and would be loyal only while they were few in number; when they became strong, they would put one of their own number on his throne. Mwanga began to drop the little religion he ever had and grew suspicious. Just then came the news of the German protectorate proclaimed over a part of East Africa, and of a white man (Bishop Hannington) on the way to Uganda with a strong escort. Mkasa and father Loudrel united in urging the king to simply refuse him entrance. Mwanga finally assented and countermanded the order for the bishop's murder, but it was too late; the deed had been done. Finally, by much persuasion, the prime minister prevailed upon the king to attempt the extermination of all the Christians."

—Life in Mecca: At a meeting of the Berlin Geographical Society, a Dutch gentleman, Dr. Snouck Hurgronje, of Leyden, read a paper upon his six months' residence in Mecca. He is the fifth European who has visited Mecca, where he lived in the disguise of a Mohammedan effendi. He made himself familiar with the life of the place by a five months' residence in Jedda, whose inhabitants live chiefly on their trade with pilgrims. It is a sad illustration of the state of society in that region, which is directly under Moslem control, that the road between Jedda and Mecca is filled with robbers, and that there is necessity for eight forts on this short route, which can be passed over in fourteen hours. The population of Mecca is mixed, consisting chiefly of traders, doctors, and artisans. People are present from all parts of the world. Eastern and Central Africa contribute numerous negro slaves, who are well treated. Feuds often break forth from trifling causes, and they are fought out with abusive words or knives outside of the city. During the pilgrim months every person seems absorbed in efforts to get all he can, and the people are greedy and avaricious. Dr. Hurgronje had for his special object the study of the real life of Islam and its power over other lands, especially in the Dutch East Indies. His disguise was discovered, and he was suddenly seized and ejected from Mecca, barely escaping with his life.

Thursday, June 30.

—The Str. *Pekin*, with English Mails, left Aden for Bombay, Tuesday, 11 p. m.

—*Bombay Gazette;* London 28: The Board of Trade Inquiry into the circumstances of the wreck of the P. and O. mail-steamer *Tasmania* on the Corsican coast was opened to-day. The principal witness was Mr. Watkins, the Chief Officer. He denied that Captain Perrins who was in command, had been dazed by the blow on the head with a broken spar. On the contrary, he was cool and collected, and retained his presence of mind. Neither was he in bad health, though he intended taking leave on the arrival of the vessel in London.

The East Indian Railway have arranged for the accommodation of any reasonable number of passengers who may desire to visit Serampore on the occasion of the return of the car of Juggernath from his bathing excursion to the river-side.

Major Humfrey, District Superintendent of Police, suggests that convicts before leaving jail, should be tattooed, for purposes of identification.

—*N. Y. Independent:* Probably the most vicious form of amusement we have in this country is horse-racing. It might continue in as repectable and decent a way as cricket or chess, and not fail to improve the breed of horses, without the accompaniments of gambling and drinking; but somehow they have attached themselves to it. The pools at horse-races are contaminating and ruinous beyond telling to our young men, and any mercy to them, from a legislature or a governor, is a bitter offense against public morals.

—Same: The Pope has, at last, in a Latin letter to Archbishop Corrigan, indorsed fully his treatment of Dr. McGlynn, and has distinctly condemned his land theory. It is absurd to think that the Catholic Church, with its large-landed property in New York,

could be persuaded to accept the confiscation of land by the State as in any possible way a righteous thing. But we do not notice that Dr. McGlynn's Catholic followers cease to shout for him through any respect for the Pope's views on the subject.

—The Presbyterians of the U. S. lately expressed their minds on the question of marriage with a deceased wife's sister. 155 Presbyteries were in favour of doing away with the clause in the Confession of Faith, forbidding it; 11 against; 35 made no report.

—*N. Y. Evangelist*: Of *all* the goods given to the poor of our great cities, you cannot say it is charity Nay, it may be self after all. One day as a cab stopped before a new edifice for the newsboys, the driver, as he took his fare, jerked his elbow toward the structure and said "Some folks builds this yere, and some builds yachts!" Ah! what censors of charity hover round our bright examples! Hush this cynic for the time, but you will never look on his big buttons without saying "Philosopher, thou art right!" Many men do give in charity, so-called, with no higher motive than others give in luxury. The tendency is to *pet charities*. Personal charities nearly all lean that way. They are personal luxuries to the promoter—only that and nothing more—too often.

—*Chr. Standard*: Mr. John Wanamaker scarcely gives us time to chronicle one move to benefit his employees before another is announced. His latest enterprise is a home club for the young unmarried men in his employ. He is about to erect a large handsome building on North Broad street between the First Baptist Church and the Academy of fine Arts. There will be about 200 rooms and elegantly furnished parlours, music-rooms, library, gymnasium, &c. Work is to be begun very soon. He is also erecting at Broad and Brown streets a similar building for the young lady employees. The home for young ladies will be ready in the fall.

Friday, July 1.

—Deaths last week, 385 By cholera, 4.

—*Bombay Gazette*: During the week ending the 28th instant, we had only a little over three-and-a-half inches of rain, but taking the total up to date, namely, 23·31 inches, we are still nearly three inches above the average.

The total area of India has been determined as 1,382,624 square miles, and the population as 253,891,821. Although immense tracts of country are annually cultivated, according to the most recent survery 10,000,000 acres of land suitable for cultivation have not as yet been ploughed. At the same 12 ,000,000, acres are returned as waste lands.

It must seem surprising that, after all the attention that has been given to leprosy, and all the pains that have been taken for the amelioration of lepers, there still is doubt whether the disease yields to treatment or not. Remedies by highly reputable practitioners have been described and written about, but the result remains indefinite. There are six Leper Asylums in the Punjab, with 566 patients in them. Fifty of the patients died last year, and ninety-one left the asylums, and the Lieutenant-Governor, after examining the reports from all the asylums, observes that "none seem to have benefited from treatment."

—*Times of India*: Khan Bahadoor Byramjee Dadabhoy, J.P., Registrar of Bombay and Registrar of Joint Stock Companies, retires to-day, on pension, after serving Government for thirty-five years. Mr. Dadabhoy began life as a clerk in the Political and Secret Department of the Secretariat in 1853. In 1858 he was specially selected to fill the post of Foujdar Sub-Magistrate of Khandalla. In this capacity he did good service in putting down dacoity; and in 1860 he was promoted to the post of Foujdar of Poona. In 1865 he was appointed as Deputy Registrar of the Fort and Colaba, and on the death of Colonel C. Dunsterville, in the same year, he was made Registrar of Bombay, his appointment being confirmed in May, 1866.

—*N. Y. Evangelist*: A New Discovery in mechanics was investigated in Montreal the other day by a party of New Yorkers, who went there for this special object. The result accomplished by the discovery is the pulverization or grinding of the hardest substances by the action of air set in motion resembling that of a cyclone The air is confined in an iron chamber not larger than an ordinary house-furnace. At a test given, nails, iron, slag, and flint rock were reduced to an impalpable powder, while the operation was equally effective with phosphates, mica, asbestos, rice-hulls, and other pulpy and soft substances. The device is very inexpensive, and so far as the investigation showed, accomplishes results so important as to point to a revolution in pulverizing and grinding operations in some departments of trade.

Selections.

CRIME BEGINNINGS AND CRIME PREVENTION.

The *Independent* publishes a suggestive and valuable article, by W. M. F. Round, Secretary of the Prison Association of New York, on "Crime Beginnings and Crime Prevention," from which we extract as follows:—

"In studying the cases of young criminals, it happens with appalling frequency that the beginning of the criminal career may be traced directly to an improper family training—or to the lack of any training. Young criminals coming from so-called better classes, show that in many families the spirit of obedience to parental authority is entirely wanting, that the boy is father to the man, in a new sense; and the fond father yields to the son's wishes and whims in a way that is perfectly sure to blunt all regard for parental law. I once heard Wardon Brush, of Sing Sing, say: 'I never hear a son refuse to obey but that I say in my heart, the son is on the way to state prison.' If I was asked by a father to say what principles before all others shall I teach my son to save him from a criminal life, I should say teach him obedience. Dwell upon it as the fundamental principle of law and order—human and divine—unquestioning, instant obedience. But says many a parent: 'I have taught obedience always. I have punished my boy often and often for disobedience and yet he has gone wrong.' Let us see, dear disappointed mother and father, if you have taught the spirit of obedience in your family or whether you have merely taught the letter of its law? How about the babyhood of that boy? There were books and other pretty things upon the parlour table. Mamma said: 'No-no-baby mus'n't touch them,' and then put them up beyond baby's reach, for fear that baby would touch them. She told him thus that she did not expect him to obey. By every such act she weakened baby's moral sense. Or, if baby did touch them, there was no swift following punishment certain and sure enough to quicken the memory. There is no law without its penalty, no law in nature, no law upon our statute books—it is a law of law that penalty follows disobedience. But in our families we every day see mothers and fathers teaching falsely as to this supreme truth. We see punishments promised and not inflicted; and a parent who does such a thing as that not only weakens the child's regards for law, but writes himsef or herself down a liar in the heart of the child."

"Crimes against property are committed because men have not a proper regard for the thine and mine of society The sense of personal property—respect for rights of ownership—is not cultivated in the child; how can the man understand it? I heard a mother say—and she told the incident laughingly, with even a touch of maternal pride—'Robbie is the little tyrant. He takes possession of any of the children's playthings, appropriates them as if they were his own.' She spoke as if she thought that Robbie showed in this a character that would carry 'everything before him.' If that mother chances to read these words, I beg leave to tell her that her Robbie, flaxen-haired and innocent, with his contemptible unchecked selfishness, is a young thief. Thieving is being taught in her nursery, as surely as it was taught in Fagin's, and she will yet have to answer for her own blindness and inactivity in this matter. Teach the boys that there is something in others' property that demands respect. The lesson can't be taught too early. It may be hard to teach it. The little dimpled, thieving hands may have to be made red with punishment; but teach it, tender loving mothers, and perhaps save the dear boy from going to prison as an embezzler or a thief.

"Another way in which a disregard of rights of property is taught in so-called respectable families, is the utter indifference to debt. The child, as it grows up hears the unfortunate tradesman demanding his money over and over. Hears poor creditors, perhaps the laundress or the char-woman, making moan for their pay; knows that there are grocers' bills and butchers' bills and milk bills unpaid, and that the existence of these bills gives no apparent uneasiness. He sees the same rate of living maintained and witnesses an utter carelessness in expenditure so long as no immediate payment is required. Such an exhibition soon produces its effect on the child's mind. He looks upon this state of things as quite the normal habit of life. He abhors swindling if you name it to him as swindling; but to keep a tradesman out of his money for months, and finally to be unable to pay him at all that seems to him quite a different affair. The distinction in his mind marks the depth of the injury that has been done to his nature. It is quite likely that the temptation to commit some crime against property will come to him by the way of an overwhelming mass of unpaid tradesmen's bills. Teach him once for all that debt incurred without the ability to pay it promptly, is swindling, is obtaining goods under false pretences, and equally at variance with good morals and the law. But this indifference to debt, this weakening of financial integrity is, after all, only an outgrowth of a deeper danger. I refer to a false pride—the pride of appearances, the desire to live on a scale of grandeur incompatible with one's means.

"Many a respectable family is sending its sons into temptation—and very likely to state prison—and sending its daughters along the paths to wretched marriages by a miserable desire to keep up a certain standard of appearances beyond the warrant of income. The impulse to rise socially, to gather around one the refinements of life, to live amid beautiful surroundings is not a bad one. But to seek these things in order to make a vain show and to live more stylishly than one's neighbours is a very bad thing—a very corrupting thing. To do this at a sacrifice of principle is a wrong thing, to do it at the expense of others' rights is a criminal thing. The standard of life which parents set for their children often sends the children to state prison. Less than a week ago I was talking with a mother whose son of seventeen years had just committed a forgery to obtain money for a fast life. The mother, who was crushed with the blow of her son's disgrace, said: 'I can't see what made Johnny do it. He has always associated with boys above him, he has been proud of a fine social position, his sisters move in the best society, and we've always tried to keep Johnny in good society. We've bought him fine clothes better than we could afford, we've pinched ourselves that he might have spending money like his associates. And now it has come to this.' I had not the cruelty to say:

'It has led to this ; " but I could not help remembering that the boy's father was a labouring man—earning large wages for his station in life—and Johnny's ruin had been brought about by trying to keep him in a station of life above that in which the circumstances of his birth had placed him. The boy had been held up to such a fictitious social position that he thought he belonged in it, and in order to maintain a place into which he had been forced by his parents could see no way but to steal. There are hundreds of families in New York, and all over our land, who are sowing seeds of bitterness and shame for themselves by a false pride for their children and a vain desire to see them associating with rich men's sons. They don't ask whether their son's associates are truthful, are honest, are industrious, are manly ; but delight to know that they are " stylish" and "move in good society." They find them growing into expensive tastes—and begin to wonder at their extravagance—and at last find it impossible to support them in the very place to which they have urged them. The boy is too weak to go back —there has been nothing in his life to make him strong—and he forges, or embezzles, or steals, and the mother turns her eyes reproachfully to Heaven and wonders why her prayers for her son's welfare have not been answered.

JESUS, THE TOUCHSTONE OF CHARACTER.

BY REV. WALTER BROWN, EDINBURGH.

" WHERE they crucified Him, and with Him two others, on either side one, and Jesus in the midst." As Jesus hung there on the middle cross, He exercised the function of Touchstone—He discerned, He revealed, He determined the character of the two men between whom He was crucified. Under His influence one of them became a new man, and the other became a more hardened and guilty criminal than ever. Neither of them could help being affected by contact with Jesus. Nor could any of these who visited Calvary be unaffected by what they saw. Jesus is the savour either of life unto life or of death unto death to all who come into contact with Him in the persons of His faithful servants (2 Cor. ii.15, 16.) How much more, therefore, must He have been either the one or the other to all who came into direct personal contact with Him? And still He is the Touchstone of the race, in so far as it is brought into contact with Him. A man only is what he is in relation to Jesus Christ. Relation to Him determines everything. He stands between the two great classes into which men are divisible. On either side there is one class, and He is in the midst. He is the great divider. And He is doing His work here and now. The separation of the sheep from the goats is not a thing waiting to be done at the great day ; it is being done every day. Men are continually taking their places on the one hand or the other of the Judge. They are doing this according as they are being softened or hardened by their contact with Jesus. From Him a perennial influence goes forth which no one can neutralise. Who yields to this influence is saved: who resists it is lost—destroys himself (John iii. 36.)

It was on the cross, exercising His influence from that coign of vantage on which His enemies placed Him, that Jesus gave the last illustration of His being the " discerner of the thoughts and intents of the heart," and it is their relation to Jesus, *as the cross reveals Him*, that specially determines men's character. They only are what they are in relation to Him as the sin-atoning Saviour. Their views as to the nature and purpose of His death, and as to the meaning and value of His patience and forgivingness while undergoing the shameless cruelty of wicked men, lie at the very foundation of their character. According to them, they have or they have not true self-knowledge; and according to them, therefore, they take, or they do not take, advantage of the provision which the cross reveals for the wants which true self-knowledge discovers.

As the great Touchstone of charactor, Jesus reveals men to themselves before He reveals them to others. This at least is so when His revelation of their character is unto its radical and saving change. It was not till for some time he had looked at himself as Jesus revealed him to himself that the penitent malefactor expostulated as he did with his old comrade in crime, and so shewed him the change he had undergone. The question for everyone, therefore, is not so much, What do men—even good men—think about me? as, What does contact with Jesus shew me to be? How do I look alongside Him dying there on the middle cross.

Make self-application of this question, I pray you, reader, and suffer me for a moment to aid you in doing so. Here is how the matter presents itself to my mind :—No one can review the life of Jesus without a humiliating sense of personal shortcoming and sin. The contrast between light and darkness is not greater than that between the life of Jesus and the life of the best of men who study it. And when His absolutely holy life is seen breathing itself out on the cross the contrast between it and his own is felt by the student to be greatly intensified. Its light shines with new lustre and brilliancy amid the surrounding gloom, and the darkness of personal depravity and wickedness becomes more black and threatening. This, I fancy, was what the penitent malefactor felt ; and it is through the production of some such feeling that contact with Jesus still works towards a saving change of character. Who recognises the contrast between Jesus and himself, and is humbled, is on the way to conviction of sin and conversion towards God through faith in Jesus Christ : who fails to recognise this contrast, or to be humbled by it, is being hardened—God grant it may not be towards a final and judicial hardening—by his contact with Jesus. How then reader, is it with you? —(*Reaper.*)

Miscellany.

—*Word and Work ;* June 2: A venerable Rabbi, named Lichtenstein, who lives in a quiet place called Tapio-Szele, about two hours' ride by rail from Budapesth, in Hungary, has published two remarkable pamphlets, addressed to his brethren throughout the world, and in which he calls upon them to believe in the Lord Jesus Christ as the Messiah of Israel and the Saviour of the world. The pamphlets have already been widely circulated, and their contents well known all over the Continent; so that a movement has begun through the instrumentality of Rabbi Lichtenstein, which bids fair to equal, if not to surpass, in importance the Rabinowitz movement, which was inaugurated a few years ago in Kischinew.

Mr. Schonberger, of the British Jews' Society, accompanied by Mr. Baron, of the Mildmay Mission to the Jews, visited Rabbi Lichtenstein lately. They found him in great trouble, as his son, a promising young doctor, was lying in the last stage of consumption, fast fading away. The Rabbi told them that his aim in writing and publishing the pamphlets was to make " the name of Jesus known and loved among the Jews, and to impress them with His Gospel, as the Divine source of regeneration for Israel, as well as for the Gentiles." He told them of the trials, inexpressibly severe, which he has had to pass through because of his stand for the truth in Christ. They were permitted to have an interview with the dying son, who having expressed a wish that the missionary should see him alone, his father and mother withdrew from the room. Then he said that he was filled with great anxiety about the future maintenance of his dear parents. He had hoped to be their support and comfort in their old age, and especially under the great persecution they were undergoing through his father's testimony for Christ. His visitor encouraged him to cast the care of his father and mother upon the Lord, who would be as good as his promise, and provide all things needfull for them." Then he spoke of the great propitiatory work of the Saviour finished on the cross, through which the forgiveness of sins and perfect peace in the prospect of death are bestowed upon all who believe. As the missionary stood by the bed of that young doctor, aged about twenty-nine, on the very brink of eternity, he felt deeply that he had indeed been divinely led to take this journey, and to speak the glorious Gospel message into the ear and down into the heart of that dying Rabbi's son. At length they said to each other good-bye.

Next day Mr. Schonberger wrote, from Pesth, a letter, in which he repeated the Gospel words he had given at the bedside. The interview had taken place on a Tuesday, the letter was written on the following day, and arrived on Thursday morning, just in time to be read before the occurrence of death. Soon after, a letter was received from the bereaved father, intimating that his dear son had read and understood the precious letter sent, and while holding it in his cold hand, at eleven o'clock in the morning, he fell peacefully asleep in the Lord. The missionary is now corresponding with that noble Rabbi confessor, and most earnestly requests Christian friends to remember him and his wonderful mission, specially at the heavenly throne.

TELEGRAPHIC NEWS.

London, June 24th : Their Royal Highnesses the Prince of Wales, the Duke of Connaught and the Crown Prince of Germany, together with the Indian and European Princes, witnessed a Review which was held at Aldershot yesterday.—Twelve thousand troops were engaged in the manœuvres.—The designs which have been selected for the building of the Imperial Institute are the work of Mr. Thomas Edward Colcott, Architect.—It is estimated that the amount collected up to date is £300,000.—In the House of Commons last night during the debate on the mail contracts, Mr. Anderson urged that a Government subsidy be granted for the Vancouver Route. Mr. Goschen, Chancellor of the Exchequer, in reply, said that the usual line to India and China must be maintained, but the Government had under careful consideration the proposals of the Canadian Government.—The debate was then adjourned.

Rome, 24th: His Holiness the Pope is sending Monsignor Persico to Ireland to make a report to him regarding the attitude of the Irish clergy.

London, 25th : Lord Hartington, speaking at Manchester yesterday, said that a re-union of the Liberal party at present was impossible. However, he was quite willing to enter into a conference if Mr. Gladstone should propose such a step later on.—Sir Barrow Ellis, K.C.S.I., is dead.

Vienna, 25th : Prince Milan, King of Servia, has arrived here on a formal visit which is intended to counteract the distrust of the Austrian Government consequent on the constitution of the new Servian Cabinet under M. Ristics, an avowed Russophile.

London, 26th ; There was a State-dinner at Windsor Castle last night. Among the dis-

tinguished guests present was the King of Denmark, the King of Greece, the Crown Prince of Germany and other Royal personages.—A letter from the Queen to the Home Secretary has been published, in which her Majesty warmly thanks her people for the kind reception given her when going to and returning from Westminster Abbey on Jubilee Day.—Her Majesty says she has been deeply touched by the enthusiasm manifested during her stay in London.—She then alludes to the twenty-two years of unclouded happiness passed with the late Prince Consort, and says that the appreciation of her people and her own sense of duty towards the country will encourage her in the task, often very difficult and arduous, that lies before her during the remainder of her life.—Her Majesty concludes by saying that the order maintained and the behaviour of the people throughout the various ceremonies and festivities in connection with the Jubilee merit the highest admiration.

Constantinople, 26th: The Porte has asked England whether she will fulfil the conditions of the Cyprus Convention if the Anglo-Turkish Convention be ratified.

London, 27th: The *Morning Post* states that France has threatened a rupture with Turkey, and that she will resume her claims to the guardianship of the Holy Places; and that Russia demands recompense in the direction of Erzeroum if the Anglo-Turkish Convention is ratified by the Porte.—Their Royal Highnesses Prince Albert Victor and Prince George of Wales start to-day for Dublin, to attend the Jubilee Fetes to be held there.—The statement made by the *Morning Post* regarding the attitude of France and Russia towards Turkey in the matter of the Anglo-Turkish Convention is wholly unfounded.—In the House of Commons, Sir James Fergusson stated that the Porte strongly desired to postpone the ratification of the Convention till Monday next, and that Government had given its assent.—Mr. Lionel Cohen, Conservative Member of Parliament for North Paddington, is dead.

Rome, 27th: In consequence of the opposition of Cardinal Manning and Dr. Walsh, the Pope has suspended the mission of Monsignor Persico to Ireland.

London, 28th: The Board of Trade Inquiry into the loss of the Penisular and Oriental Company's steamer *Tasmania* has been opened.—Dr. Raikes stated the case for the Board of Trade, after which the chief officer was examined at great length. The inquiry was then adjourned.—Their Royal Highnesses Prince Albert Victor and Prince George of Wales have arrived in Dublin.—Considerable enthusiasm was displayed, but mixed with occasional hissing.—In the House of Commons last night, Mr. Morley introduced a motion to limit the operation of the Crimes Bill to three years.—This was, however, rejecten by 180 to 119 votes.—Mr. Gladstone supported the motion.

Rome, 28th: The Pope has finally decided to send Monsignor Persico to Ireland at once.

London, 29th: In the House of Commons last night, the Right Hon. W. H. Smith, in reply to a question, said that neither England nor the Vatican had made any proposals to establish diplomatic relations.—The Board of Trade Inquiry regarding the loss of the *Tasmania* is likely to last several days.—The Right Hon. W. H Smith, in the House of Commons last night, gave notice that he would move that the closure be applied to the Crimes Bill on Monday next.—There was a grand Reception, followed by a ball, at Guildhall last night Many of the Royal Personages and Indian Princes visiting London were present.—A Garden Party will take place at Buckingham Palace to-day, at which her Majesty the Queen will be present.

Belgrade, 29th: In consequence of the extreme antagonism existing between the King and Queen of Servia, who is at present in the Crimea the King has forbidden her to return to Servia.

London, 30th: The prolonged drought is seriously affecting several counties.—Baron Hirsch, the Austrian Financier, has presented the sum of £10,000 sterling to the Imperial Institute.

WHO IS MOTHER SEIGEL?

SHE is a lady who, by the merest accident, has made a most valuable discovery, and she is creating the wildest enthusiasm all over the country, and everybody is talking about her and asking

WHAT IS MOTHER SEIGEL'S REPUTATION?

and she tells them to read the thousands of letters, something like the following from Mr. Perkins:—

A WONDERFUL TESTIMONIAL.

"Grove Pharmacy, Ealing, W., Jan. 2, 1885.

"Your medicine must be the most wonderful discovery, for during my experience of more than twenty years, I never knew any proprietary or patent medicine in such universal favour and demand. It is simply extraordinary, and if I were to send you an account of every statement made to me in its favour, you would have to publish a separate book to contain my testimonials alone."

(Signed) "THOMAS J. PERKINS."

And then people ask—

WHAT DOES MOTHER SEIGEL DO?

GIVES RELIEF AT ONCE.

"59, Bloomfield-road, Plumstead,

"Jan 7, 1885,

"I find the sale of your medicines increases every year, and everyone speaks well of them that tries them. I know a lady that attended the Female Hospital in Soho-square for some months, with pains in back and side, and bilious, and could take no food, but got no benefit from any of the medicines they gave her. Before she had taken all the contents of one bottle of your syrup she felt relief, and is now quite well.

(Signed) "W. K. BAKER."

THE EFFECT WAS MARVELLOUS.

"Medical Hall, Bangor, Jan. 5, 1885.

"I hear people constantly speaking very highly of Seigel's Syrup. There is a case of a young married lady in Anglesey who had been suffering from stomach asthma for a long period, who had consulted some of the best physicians of the day, but without deriving any benefit. She was daily getting worse, but at last a friend persuaded her to try Seigel's Syrup. She procured a bottle, and the effect was marvellous; she rapidly improved, and now she is as strong and healthy as ever she has been.

(Signed) "H. LLOYD-JONES."

WHAT IS MOTHER SEIGEL GOOD FOR?

DOES NOT RESTORE THE DEAD, BUT SAVES THE LIVING.

Mr. J. W. SAVILL, of Dunmow, Essex, writes,—September 1884:—"I introduced your medicines into Dunmow almost as soon as they were brought out in London. I sold in a short time eighteen pounds' worth. I have known many grand cases of permanent cures; and, as yet, no case of failure. Notwithstanding many competitors, Mother Seigel's Syrup holds its own ground. I believe it a good medicine—it will not restore the dead to life, but it appears to save the living from dying.

A CASE OF GRAVEL CURED.

"Feltham, Jan. 6, 1885.

"It has alway given me pleasure to recommend your medicines to my customers, and the results of their use have invariably been most satisfactory. I could furnish you many testimonals. One case just now occurs to my mind. A constable of the police force of Toothing, S. W., where I for many years had a shop, was a patient of mine, suffering from a bad attack of gravel. He was persuaded to try 'Mother Seigel's Syrup.' He purchased a bottle at my shop, and by the time he had taken half of it he reported himself to me as quite cured. The effect was simply miraculous.

(Signed) "J. D. FLORANCE."

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Would respectable chemists write like the following if not?

SURGICAL OPERATION AVERTED.

MR. EDWARD CORKE, Chemist, writes:—"Your medicine maintains a steady sale in this district, and is well established in general favour. I know an old man, over seventy, who some three or four years ago was advised to submit to the operation for stone, He certainly was suffering from some distressing symptoms, and could scarcely walk. Instead of taking that advice he tried Seigel's Syrup, with the result that, after one bottle, he could walk about fairly well, and, having taken three or four 2s 6d bottles, he was completely cured. He is still about, hale and hearty for his years. If any of the symptoms of the old trouble come on, he takes a few doses of the Syrup, and all is well again."

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Per P. and O. Co's. Str. *Rohilla*, 26:

From London—Mr J W Moulton Dr Thompson Mrs Thompson and infant Rev J Douglas Master Flyter Mr Cole Mrs Cole, child and infants and Lieut Burton.

From Venice—Mr J W Edgar and Mr G H Lowe.

From Brindisi—Mr E A Neville Mr Cunningham Mr Jenkins Mr A F Brown Mr A Tyreler Major Cameron Hon Justice Parker Mr C W Birch Mr R Birch Mr J Tate Mr E H Gregory Mr C J Cole Capt W Forbes Mr Begg Mr Brandon and Mr W C Rowe.

From Aden—Capt Wilson.

PASSENGERS SAILED

Per P. and O. Str. *Clyde*, 28:

For London.—Mr T Holden Mr T J P Jeffreys Mr G Webb Mr and Mrs John Hand and infant Mr T C Orr Mr Lehzen Maj-Genl C W Campbell Col E H Scott Mr McNamara Mr J Ronaldson Mrs G R Henderson and child Miss Henderson Miss E Henderson Mr S J Jones Mrs S Fryer Rev J Moulsen Mr A Dalzell Mrs Stacks, child and infant Miss Oldham Capt Stanley Dr Patton Mr and Mrs Patton Mr Clarke Mr Buckland Mr Gilmour Mr Swan Mr Reeve Mr Vernon Mr Walker Rev and Mrs Diggens and child Mr Cimoni and 2 daughters Mr Boyd Mrs Huntsman Mr Green Mr Evans Mr F Duberly Mr Sayell Mr Duberly Mr John W Scott Col S F Cherry Mr H Warren Lieut R P Monk Lieut O C Wolley-Dod Mr J Chandler Mr Geo Cooper Mr A Clough Mr R Orr and Gunner Hoolhead.

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For Venice—Mr F R Mallett.

Per Str. *Federation*, 28:

For Dunkirk—Capt C Davidson Rev E C Scudder Mr F Pearse Mr R Blackman Mr R Davidson and Mr A Wilson.

Domestic Occurrences.

DEATHS.

BAGNELL—June 23rd, at Nuffield Rectory, Henley on Thames, the Rev. H. W. Bagnell, Rector of Nuffield, and late Chaplain Bombay Establishment.

HEAD— June 26th, at the European General Hospital, of Remittent Fever, Mr. Joseph Head, Foreman Boilermaker, B. I. S. N. Co.'s Dock, Mazagon, Bombay.

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G. W. Cresswell, 30th June 1888	7	10	0
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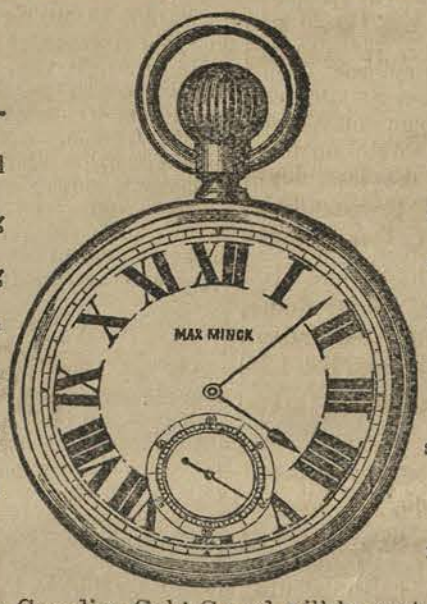

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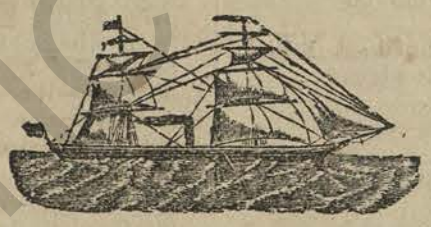

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